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CIVILIAN PUBLIC SERVICE NUMBER

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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For May 2—Jesus' Charge to Peter

(John 21:15-24)

MY PERSONAL TASK

In this last story in the Gospel of John, Jesus asks Peter three times, "Do you love me?" and after Peter's affirmative answer, three times he is charged with the duty of ministering to what had become, when the Gospel was written, the new church. Peter, always in character, seeing the disciple described as the favorite, asks "What about him, Lord? What is he to do?" And the answer came, "What does that matter to you?" "Follow me yourself."

Not that what happens to others does not matter; Peter is to be a shepherd for the sheep, but what someone else is to be called to do is not to be his chief concern. His concern, if he loves Christ as he says he does, is to see to it that he does with his whole heart and mind what he, Peter, is called upon to do. The writer of the gospel wrote, knowing that it had been no easy thing Peter had ahead of him and that it had ended in martyrdom.

"Do you love me?" "Then follow me wherever it takes you." What if we did? We wouldn't all go the same way. We would be different from each other, as Peter and the favorite disciple were to be different—but it is certain that if we took this seriously we would be very different from our present selves. We are still afraid, aren't we? Like John Woolman we might have to "appear weak and foolish to the ways of the world." We might have to cease thinking of ourselves as "economic men" before everything else. We might have to set the Light Within above the state in act as well as in word, we might have to be more generous and more loving. We might have to be something new that we have not been before, as Peter was changed with a new vocation. Peter lived under the responsibility of that change, and in the light of the Spirit, doing what had been given him, as an individual, to do.

CATHERINE R. BRUNNER.

Expenses of the New York City Salvation Army for the year totaled $1,983,833.

God's strength more than matches earth's strain.

For May 9—Peter and John Leaders in the Early Church

(Acts 2:37-41; 3:1-8, 18-21)

DIVINE AUTHORITY

"Decide for yourself whether it is right before God to obey you rather than God; certainly we cannot give up speaking on what we have seen and heard." So spoke Peter and John to the Sanhedrin when they were ordered to cease speaking and teaching about the name of Jesus. Not only had they been speaking: the occasion of their appearance before the Sanhedrin was the healing of the cripple in the name of Jesus by the Beautiful Gate. They had entered upon their ministry and though "ignorant men," uncultured persons and "mere outsiders," they acted and spoke with such assurance and effectiveness that they could not be ignored. Yet when ordered by high authority to leave off, they not only say they must obey God first, but turn the matter back to the consciences of their judges and critics. "Decide for yourselves whether it is right before God to obey you rather than God."

There is a wealth of meaning for us of today in that sentence. They owed allegiance to something higher than Jewish authority and at this period of maturity didn't hesitate in their loyalty. They were very sure that it *was* God, and not themselves masquerading before themselves that they were obeying. They had their years with Jesus and their own devotion and the clarification of the Holy Spirit since, to assure them of that. Though they were "ignorant" they could not have made a more telling approach than "Decide for yourselves." It is not the defiance that condemns the authority as totally bad, but appeal to whatever of "that of God" might be there. "Decide for yourselves."

THE INESCAPABLE JUDGMENTS OF A MORAL UNIVERSE

If the first lesson gives us the clearing and directing of the individual spirit, this one gives us the consequence. The lives of the two, Peter and John lived now in the light that brings into unity and in which is unity, though each has answered at first for himself, were strong in the light to answer to authority that God tells them to do otherwise than to obey authority. For all our sophistication, all our questionings, and our systems, we come back inescapably again and again to the unanswerable intuition of a moral law, something that has more claim to the soul than any state; that allows itself to be disobeyed, but that we cannot disobey or ignore without meeting, as we ought to know by now, the "judgment of catastrophe;" profound moral catastrophe even when things seem to be going well. This is the kind of world in which it is not right before God to obey some other authority than God and in which it is given to us to know, though faultily and in varying human terms, what God requires. Are we not afraid too often to act on what we know?

We can always find the early Friends speaking to our own condition—Here is Barclay: "The true, faithful and Christian suffering is for men to profess what they are persuaded is right and so practice and perform their worship towards God, as being their true right so to do; and neither to do more in that because of outward encouragement from men; nor any whit less, because of the fear of their laws and acts against it."

CATHERINE R. BRUNNER.

AN EASTER PRAYER

Oh Jesus, Lord! Who calmed the stormy sea;
Who taught beside the shining Galilee:
Enrich my soul, that I may ever be
Filled with a fervent zeal, extolling Thee!

Oh Jesus, Lord! Who bore the cross alone;
Who suffered death, and dying did condone
Man's sin: endue me now that I atone
With service, and Thy tender love enthrone!

Oh Jesus, Lord! Who by Thy hallowed might
Burst from the tomb and conquered darkest night:
Illumine Thou the oceans of my night
Until I voyage to the Harbor Light!

—LULA H. KENWORTHY.

THE MEANING OF EASTER

Christ arose with mighty power, death could
Never hold him. Lord of life, and king of love,
He awoke to glory. Faint heart now may throb
Hopeful, prayer be spoken boldly:
Now man knows, life goes on forever!

So far at least 700 C. O.s in New Zealand have been sent to prison or to detention camps.

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The Beloved Community

By Franklin Briggs

WE in Civilian Public Service are not unaware of the criticism which has been honestly leveled upon us by pacifists and non-pacifists alike. Our real concern it not to answer that criticism or to apologize for the state into which we have allegedly fallen. Our real concern is rather to discover in our own midst, through our own efforts, the essence of community organization which will not only be applicable to our own camp, but serve in some small way to build that kind of world community which takes away the need for war.

Many of us came to CPS professing to be Christian pacifists. We granted to the men who shared our tables the freedom of thought and speech and action which we felt to be the natural following of the freedom of conscience which we professed. In spite of our tolerance and understanding we still retained our individual shells. It took time, and disappointment, and frustration for most of us to become aware that this was not enough.

Some left our midst because of family and friends; others because they sincerely felt that their energies were being wasted in insignificant tasks while all about them violence and suffering were undermining the foundations of the world in which we are accustomed to live.

All of us have at times questioned the validity of our stand. If our stay here cannot in some measure help us to develop a sense of community, a like-mindedness of all peace-minded people which will grow and spread over the earth; then for me the compellings of the individual conscience are no longer a valid claim for the special privileges we enjoy.

The play, *Brother Orchid,* which was presented recently by our camp dramatic group, provides an illustration which applies to our life here. The gangster, Little John Sarto, threw himself over a monastery wall into a new community. He grew into this community; it channeled his energies. It made him "Brother Orchid," a change greater than just the altering of names. Not less important was the way in which his spirit and sacrifice invigorated and extended the life of that community.

I like to use that word "community" to include any group of people living together who, when taken as a unit, express a personality. It implies a common thread in both thought and action which is above anarchy, but which is not regimentation. It comes into being through association, through sympathetic understanding, and through co-operative living. It gains the right to be called community through gradual change, and it continues to exist only as long as gradual changes take place.

Those who have read the November *Reader's Digest* may recall the article about Robert Owen's Utopia on the banks of the Wabash, New Harmony, Indiana, a ready-made community of 30,000 acres, complete in all respects—into which 800 persons went in 1825 expecting a heaven on earth. It took little more than two years of operation until the community was disbanded as a failure, leaving Owen broken in health, fortune, and reputation. It was not just the operation of economic laws or of normal human reactions which caused the failure of this community. It is simply that a true community grows out of the relations of the people who make up that community, out of their desires, their labors toward common goals, and their insatiable desire more completely to achieve oneness.

In our own camp, the fact that the Selective Service System gives the American Friends Service Committee a camp, a job to be done, and a hundred and fifty-five men whose common denominator is a 4E classification does not make a community. Any community which we can develop as a total camp will grow out of a common desire to make our life here meaningful, and to have common ends towards which to strive.

It is no mere accident that in the past month we have been asking for more responsibility in the direction of camp affairs, that discussions of the implications of democracy are frequent, that in the recent camp conference such phrases as "we, as a whole camp," "the total camp," were in the reports of most of the camp groups. It is on the basis of such healthy signs as these that we can hope to build a sound community even though we come from such divergent backgrounds; even though we each have our own individual theories as to the best way to settle the world's problems, and have tended to close our ears to the theories of others.

Shortly after CPS was set up I remember hearing the comment that "one of the worst punishments you could inflict on a group of conscientious

objectors would be to make them live together." And it is reported that Homer Morris told the members of the school for Assistant Directors that one of the biggest problems of the Service Committee's reconstruction work in the last war was in getting conscientious objectors to get along with one another.

We are proving that we can live with one another. We are learning to tolerate, and in some measure to understand, these men with whom we are associated. It is not easy for some of us to overlook the fact that we are here under the compulsion of a state which does not "practice" what "we preach." However, the fact that we have gained legal tolerance and respect should instill in us hope of working from within the existing social order for the world we would seek?

Our greatest task is still before us. Can we develop here a community of feeling and of expression which will demonstrate to a world based on coercion, repression and regimentation that there is another way—a way which respects and fosters the individual, and which at the same time promotes the welfare of the larger social unit, whether it be the family, church, neighborhood, or state.

There are several ways in which we can further the growing sense of "oneness" in this camp through our individual concern:

1. Act always in such a way that you could desire that your deeds might become universal law. This is illustrated by the mother who taught her two boys to think of each other's wishes by suggesting that whenever they were dividing a pie after they had returned from school, the one who cut the pie should allow the other first opportunity to serve himself.

2. Practice a fearless sincerity in speech and action. This is difficult, but in practice it prevents misunderstandings before they arise.

3. Develop tolerance and understanding for the ideas of others.

4. Seek—and this we need most of all—faith enough in our fellow men to set the example ourselves of the life we profess, regardless of the consequences.

To me, our presence here is an expression of our faith that it is possible for us to build the "beloved community" here and now as a concrete manifestation of a way of life which respects all personality by respecting the personality of each.

Concerning this C.P.S. Number

THE articles printed in this Civilian Public Service number have been selected, from a considerable collection of manuscripts, for the purpose of giving the readers of THE AMERICAN FRIEND a cross section view of the present situation in the CPS setup. Some of the material was sent to us by the CPS department of the Service Committee. The rest was selected by Chase Conover of the Richmond, Indiana, CPS branch office and the Acting Editor.

1. The editorial is a message which was delivered at one of the devotional services at camp Coshocton, Ohio, by Franklin Briggs, one of the camp members.

2. The article "Manic—Depressive" from camp thirty-four at Coleville, California, represents the feelings of many men of the camps concerning the apparent uselessness of much of their work; but who find that it can be turned into spiritual victory when the far view is considered.

3. In its December 16 issue, the *Christian Century* printed an article by Denny Wilcher entitled, "Should the CPS Camps Continue?" Three men from camp fifty-six at Waldport, Oregon, have answered that question in the article which we publish here.

4. The most critical discussion of the present CPS setup, received by THE AMERICAN FRIEND, was written by Crane Rosenbaum of camp thirty-seven at Coleville, California. He argues that "to continue to support CPS as it now exists is immoral." Since this discussion appeared in *The Friend* (Philadelphia), in its March 18th issue, we are not printing it for lack of space. We recommend it as probably an accurate expression of the point of view of a number of CPS campers.

5. Levi Pennington's letter to the men at camp Cascade Locks, Oregon, is a sympathetic approach to the boys in camp who face serious personal and camp problems.

6. The statement of policy by the CPS committee speaks for itself and represents the conclusions of those Friends upon whose shoulders and hearts rests the great responsibility of guiding the destinies of this venture.

7. The main story in the "center spread" was written at the request of the CPS department by two of the men who are engaged in the work they are describing. They are in the Philadelphia State Mental Hospital at Byberry. The pictures shown are of a section of that institution and of some of the work and workers.

8. The section on statistics will be found to be very valuable because of its information concerning the number of men in the camps and the types of work in which they are engaged.

9. The nature of the religious activities as organized in camp fifty-two at Powellsville, Maryland, is presented in "The Coordination of Religious Activities" written by one who has been active in that phase of camp life.

There are other contributions we regret we are unable to publish at this time. One comes from David White who gives his reasons for choosing a prison sentence rather than accept any of the other activities open to a conscientious objector to war. The other appeared in the camp paper published by the campers in the Brethren Camp at Largo, Indiana. It was written by Morris T. Keeton and attempts "An Evaluation of Civilian Public Service."

Statement of Friends C. P. S. Policy

EVERY citizen of the United States has certain rights and certain responsibilities. These are ultimately determined by the moral and religious principles upon which our form of government is founded. While the exercise of these rights may be variously limited in a period of emergency by legislative enactment or executive order, it is one of the premises of our form of government that the rights of citizens should be preserved. The Selective Service and Training Act of 1940 recognizes the right of exemption from military service of those who are conscientiously opposed to war by reason of religious training and belief.

HISTORICAL BACKGROUND

In order to understand the policy of the American Friends Service Committee in regard to Civilian Public Service it is necessary to be familiar with the history and development of the program since the Selective Service and Training Bill was introduced in Congress in 1940.

The history of the Bill until its enactment has been outlined by E. Raymond Wilson in Memo No. 14 of the Friends War Problems Committee dated January 27, 1943, entitled "Some Notes on the Evolution of the Provisions for Conscientious Objectors in the Selective Training and Service Act of 1940."

After the passage of the Selective Service Act, Dr. Clarence A. Dykstra was appointed Director of Selective Service and Colonel Lewis B. Hershey Assistant Director. Representatives of the American Friends Service Committee were in frequent conference with them and others in Selective Service, and plans were worked out for the establishment of Civilian Service Camps under the direction and control of the Brethren, Friends and Mennonites as a first step in providing work of national importance under civilian control. The National Service Board for Religious Objectors was established to meet the requirement of Selective Service that it have one agency to deal with instead of many. As no appropriation had been made to cover the expenses of the camps, the Brethren, Friends and Mennonites were asked by Dr. Dykstra to finance them until July 1, 1941, by which time it was hoped an appropriation sufficient to cover camp operation might be obtained. This course was followed, but subsequently developments made it clear that the whole program would be endangered by a request to Congress for an appropriation. In this way it came about that the A. F. S. C. agreed to carry on its share of the program within the limits of its financial ability, first during the last half of 1941, then through 1942, and now through 1943.

These facts stand out: (1) that Friends opposed conscription in principle but when it became inevitable, bent their energies to obtain exemption of conscientious objectors from military service, not on the basis of membership in the Historic Peace Churches, as in the 1917 Act, but on the basis of the individual's conscience as to participation in war; (2) that the provision for C. O.s in the Selective Service Act was the best that could be obtained from Congress, though not what Friends and other pacifist groups desired; (3) that the American Friends Service Committee undertook to share in the setting up and administration of Civilian Public Service, first to secure the maximum opportunity possible under the Selective Service Act, for conscientious objectors to act in accordance with their beliefs; second, to give a continued demonstration even in the face of war and destruction, of the power of spiritual forces to overcome evil and create a free and peaceful society through co-operation and service; (4) that in setting up the C. P. S. Camps it was contemplated that they would be only one of several avenues of doing work of national importance, both at home and abroad, under civilian direction, and it was hoped that they might be financed by public funds. Public financing of privately operated camps having proved impossible, Friends thus far have deemed it better to carry on the camps with the private funds rather than to lose the advantages of private operation. In this way it has been possible to provide for the great majority of the C. O.s.

ATTITUDE TOWARD CONSCRIPTION

The Service Committee's participation in the C. P. S. program does not imply its approval of conscription. It has continued its basic disapproval of the entire war system, involving as it does conscription of the lives and service of men, as contrary to the moral and religious principles on which the Committee is founded.

The Committee, however, has felt its chief responsibility is for something more than protest. It has sought to establish within the framework of the Selective Service Act the greatest possible freedom for conscientious objectors to express their convictions. Though the Act does not establish a thoroughly satisfactory status for the conscientious objector, it represents a great advance over the Selective Service Act of 1917 and leaves opportunity through administration and interpretation to work out a far more liberal policy in practice than the minimum actually required.

C. P. S. CAMPS NOT EXCLUSIVE

The A. F. S. C. is anxious to extend the opportunity for service under its direction to any conscientious objector who wants to express his convictions in this way, regardless of his race, creed, or color. Its policy is to accept any man assigned to Friends C. P. S. after classification 4-E; also, any man paroled while serving a sentence for violating the Selective Service Act on grounds of conscience, provided the man wishes to co-operate in a Friends' camp. The Committee does not accept a man who objects to being paroled to Friends' C. P. S.

The Service Committee does not wish to make C. P. S. the sole program of service for C. O.s. It hopes that the character of the C. P. S. program and its administration will be such that most men can find in it opportunities for worthwhile service consistent with their beliefs, despite the limitations imposed by conscription and the war. But it has no desire to be responsible for men who do not wish to be in C. P. S. The Committee is, therefore, engaged in exploration and negotiations with the government, with a view to securing its approval of further programs of work for C. O.s, completely outside the jurisdiction of the private religious agencies.

FINANCIAL SUPPORT

The financial support of the Friends C. P. S. program depends entirely upon the free contributions of the men in camps, their families, the churches to which they belong, the members of the Religious Society of Friends, and others who believe in the rights of conscience. Through their voluntary assumption of this financial burden, these contributors demonstrate their confidence in the power of constructive goodwill in time of war.

In appealing for contributions to C. P. S., the American Friends Service Committee stresses the significance and needs of the total program, rather than attempting to secure funds to meet the expenses of individual men. It levies no charge against any individual or group. Financial support is not a prerequisite for the enrollment of a man in C. P. S.

The A. F. S. C. is committed to the carrying on of the program only to the extent of its financial ability, and it emphasizes that C. P. S. contributions

should not be made at the expense of other worthy enterprises.

ADMINISTRATION OF C. P. S. CAMPS

It may be interesting to examine the administrative relationship which has grown up between governmental and private agencies particularly as it relates to the democratic maintenance of discipline in the camps. The A. F. S. C. regards discipline as an essential of effective camp operation. This discipline can be achieved only by constant effort and practice. The difficulties of self discipline are increased by the fact that men coming into Civilian Public Service camps have to face a number of extremely difficult adjustments. The first efforts to help a man with such adjustments may be ineffective, and as the process continues, not only must he be helped to adjust to his situation, but attempts must be made to place him where he can perform his best service.

A man classified 4-E retains his civilian status even after being called to duty in Civilian Public Service. On entering a C. P. S. Camp, however, a man becomes a member of a conspicuous minority group. He can no longer act in a manner which will draw the attention of the public without the group being the object of that attention. In exercising his civil liberties each member of C. P. S. should therefore endeavor to behave in a way that recognizes his full responsibility to the group.

The A. F. S. C. operates within a framework which, in some respects, is extremely rigid. Many of the requirements are not of the Committee's making. Furloughs, leaves, hours of work, and certain other conditions of camp life have been prescribed for all of the camps in regulations drawn up by Selective Service. The A. F. S. C. believes that these regulations do not preclude the development of a satisfactory community life and has accepted them.

The Committee, however, has felt it essential to its operation of the camps that the maintenance of discipline be in its hands. In undertaking this responsibility the A. F. S. C. must accept and respect the Selective Service framework. There have been questions as to whether this framework leaves room for democracy in the operation of the camps. The A. F. S. C. believes that it does. It is convinced that camp participation in discipline and operation is not only possible, but essential.

The nature of a responsibility is such that it can be delegated only to those who are willing and able to accept it. Generally speaking, it has been the Committee's hope that the responsibilities which Selective Service was originally willing to delegate to it might be passed from it to the Camp Director, and from him to the men in the camps. This passing of responsibility has had to be a two-way matter. The camps have had to demonstrate their willingness to accept in full the responsibilities which they have desired, and the Camp Director has been obligated, either to see that the men in the camp accepted the responsibility, or to assume it himself, if there was reluctance or incapacity on the part of the men to do so. The Service Committee has an obligation to see that both the Camp Directors and the men understand and accept the share which they have wished to take. The democratic process is not superimposed upon a camp community; it develops with the realization that freedom from outside authority entails acceptance of responsibility within the camp.

As was to be expected, the implications of this process were not fully recognized by all at the outset of the C. P. S. program. In some cases our responsibilities have not been satisfactorily met. These failures have been passed on to Selective Service in such a way as to lead them to further restrict the Committee's freedom to operate. The A. F. S. C. has become increasingly aware of this situation and is resolved that the responsibilities which it has accepted shall in the future be met so as to give Selective Service no cause for further restrictions on the liberties that both the Committee and the men in camp desire.

This does not mean that the A. F. S. C. would accept without question all future restrictions which Selective Service might think it wise to impose upon its operation of the camps. However, in the light of the sympathetic understanding which General Hershey, and others of his staff, have demonstrated in matters of this sort, it is not anticipated that any serious difficulties will arise on this account.

WORK PROJECTS

The A. F. S. C. considers that those who enter C. P. S. incur an obligation to do an honest piece of work on any projects of national importance assigned by Selective Service that have no material military significance. It maintains, moreover, that all men grow in inward strength as they learn to use hands and back as well as head in the interests of other men.

This does not mean, however, a passive acceptance of any work program. As in the administration of an individual camp, the A. F. S. C. believes that it and the government must work out policies together. Although Selective Service reserves the legal right to define work of national importance, the A. F. S. C. entered the program with the understanding that no work would be assigned which was of material military significance, and that every endeavor would be made to evolve programs of fundamental national importance both in the United States and in foreign countries. This is a slow process and requires much patience, but the Committee feels it can go forward so long as real effort at progress is being made.

The A. F. S. C. has always found its special task in work with the unfortunate and the embittered, work where the pacifist can use his skill in dispelling fear and suspicion from areas where prejudice and poverty have created rifts in human society. It has been especially concerned with the relief of war victims and the reconstruction of war devastated countries. Progress toward this type of work has been slow but there has been continued discussion with Selective Service and other government agencies and officials looking toward the conservation of human as well as material resources both in this country and abroad. In both fields, the A. F. S. C. wishes to emphasize long range programs rather than emergency projects, since the seeds of war and hatred take root in the human injustice and poverty of years of peace as well as of war.

Whereas the work project is the chief purpose during most of the hours of the camp day, the A. F. S. C. would also stress the importance of other aspects of camp life. It offers no creed, no formal religious practices, but it believes that all life, and therefore all camp life, should be religious in spirit. It feels that in the simple organization of group living, basic problems of social responsibility are met and social theories are tested by the stubborn facts of imperfect human materials and the need for constructive personal and group discipline. The A. F. S. C. is also concerned to develop increased opportunities for education. It urges men to pick up useful skills in kitchen and on project, to work out language study and discussion groups in the limited hours of freedom from the work program. It looks to work in hospitals and other human service projects as invaluable training and it is working for more courses of full-time study. Above all, the A. F. S. C. hopes that the men in C. P. S. will learn from each other and from their own successes and failures in meeting the trials of C. P. S., the humble and searching attitude which is the beginning of true religion.

Manic—Depressive

By David C. Walden

WHRR, wheels go 'round and 'round; the days go by; the nights go by; we eat; we work and we sleep. The same old thing day after day, week after week, month after month, year after year. It's enough to kill your spirit; it's enough to drive one crazy; it's enough to shake the foundations of the firmest soul. Today we shovel, tomorrow we shovel; today we chop, tomorrow we chop; today we sweep, tomorrow we sweep; today we lift rocks, tomorrow we lift rocks; today we drop rocks, tomorrow we drop rocks; it goes on and on and on! What for, what for, what for? We don't know, we don't know, we don't know!

We wake up in the cold of the night. We think of the starving and needy people of Europe. We think of the needy right here. The Japanese-Americans, the sharecroppers, the migrants, the sick, the prisoners — oh there's so much to be done — the list leads into infinity!

We get up from our bed and look out the window at the star-lit sky. The snow sparkles on the mountain tops. The night is beautiful, one of those nights when we know we can talk direct to God, and thank God we can. Like primitive man we look up into the unfathomable cosmos seeking the truth, the answer to all this mess.

"What shall we do, Father, what shall we do? We know we're not doing Your work. We know we should be doing work which more positively lives up to the implications of virile Christian Pacifism. How shall we go about it? How can we prove our point to those good people who fail to see it or who disagree with us? We have been writing articles; we have been writing letters; we have been talking; we have been paying a price. What shall we do now? Are we too impatient? Are people swinging our way or are they swinging away? We cannot tell. Sometimes there come rumors of great opportunities; our spirits go up; then again, we hear nothing and they go down. Rumors and promises are becoming less of a shot in the arm. Remember the story of the boy who called "Wolf"? Good Father, we want with all our heart and soul to do Your work. We ache for the opportunity and privilege. We try to keep ourselves sensitive to Your will, to that of You within us and to that of You which is the pulse of the universe. We try in the very few spare hours we have to make ourselves more capable of doing Your work. We know our weaknesses, our lack of personal discipline, our childish spiritual life and low intellectual plane; but You know we are working on those things so that we may have the privilege of helping men find Your way. Please grant us that privilege, soon, Father; our hearts cry out."

We begin to shiver, we sneeze, we have been brought back to earth before we had an answer. We take one more strained look heavenward hoping that a voice may come from out of the dark blue. Nothing happens . . . and we slide back into the now cold bed almost disappointed. It was a relief just to talk to Him and gradually a relaxed tiredness overcomes us and we fall back into a deep sleep.

The next morning brings us back to the whrrring wheels, the chopping and digging, the lifting and dropping. We think back on the night before. There were other questions we should have asked. Should the church participate in a conscription program? Should we allow so many generous people to give the money that is supporting many of us? Would it not be better for that money to be spent in doing the work that we are not allowed to do? Would we be making a more truthful witness in prison? If groups of us left for prison would we shock society into the action that would allow us to do the work we should be doing, and are capable of doing, or would we accomplish nothing but negativism? Perhaps He would not have answered these questions either; perhaps we must answer them ourselves. That is part of our job—maybe. But what a job when the chains of circumstance are so tight! We feel as though we were bound in a strait-jacket. We are! It is the same one that all of society is entangled in. We thrash about as though to break loose but we only become more entangled. Sometimes we fall down in utter exhaustion saying, "what's the use"? The frustration, the uncreativeness, the utter monotony. It is hell! Our very souls are about to explode. "God, Father above, we are tired! Help us please to break out of this shell! Help us to serve You and Your children as we should."

This psychological picture is intentionally inconsistent; for it is an attempt to portray the high and low points of our morale as our life goes on from day to day and as thoughts bang around in our minds. It does not attempt to answer the questions posed as there are different answers and no full answer. If we were all sure of the true and complete answer surely we would have propounded it and acted upon it by now.

There are other times when the sun peeks over the mountains, when we watch God's lanterns twinkle in the sky, when the moon seems to smile, when warmth of friendship stirs the heart, when a bull session jabs one's mental lethargy, when sitting in silent meditation brings us close to Him or when in lonely contemplation a cosmic pulse stirs us into a greater rededication to the way of peace. On such occasions we feel the very blood called spiritual power coursing through our souls. At such times we feel as though we really could change the world. If we could only hold onto that boundless confidence!

"Father, I rededicate myself to Christ's way, Your way, the way of peace. I give You every bit and all of my life. Thank you for the privilege of our being Your children. Thank You for the blessings of life You bestow upon us. Thank You for You and the brothers you have created for us one and all. Help us all, Father, to recognize you as our Father. Help us, please, to know each other as Your children and therefore brothers of each other. May we with Your help live together in full recognition of our mutual brotherhood and all the implications of mutual love and respect. With that of You which is within us may we extend to one another a helping hand in times of distress so that we may lead one another along the road to doing Your daily chores. Grant us the knowledge of knowing the nature of the life You would like us to live now and always in order to help You in Your work. May it be Your wish that we will gain a full conception of it and accept this way of life and work as our way of life and work. Please grant us the privilege of progressively working with You more fully as that individualization of divinity at our very center inspires us and makes us more capable of so doing. My love and dedication is wrapped up in these things, Father. Amen."

As long as we stay here a part of our dedication must be to make this life in C. P. S. a positive thing even if this is all we are allowed to make positive. We must "live" in the light of our basic tenets with our fellow men here as well as anywhere else. This is a marvelous training ground; for nowhere else will we find so many strong individuals to so thoroughly stimulate us, perhaps even shock us; many thanks for that normality. Although C. P. S. as of today could be justified by no stretch of the imagination on these grounds we ought to recognize the

opportunity and responsibility. Many of us are!

Then we must use our time, whether it be on the job or in the quiet of secluded introversion, to know ourselves and in building a more sensitive contact with God. We should avoid rigidity in our thinking, remembering that the other fellow is just as likely to be favored by the truth as we. We must seek responsibility in the service of others right here. We need to seek out our sensitive spots, recognizing them as rotten spots if they are. It would do us good to look for the good possibilities in a situation as well as the negative.

There are classes we can attend, books we can read, thinking we must do if we are to be better prepared for the service we wish to render unto others. In this way perhaps we can build a sturdy philosophy of life that will enable us to face the arduous days ahead. Of course, we could and should be doing these things whether we are in C. P. S. or not, so neither does this justify C. P. S. as it now stands. All the same we should be doing them. Many of us are!

In this manner we will make ready for the dark days in which we wish to be a light. They will come whether we take one action or another now. It would be better if we could take action now and we should try to, definitely; but if the compromises of others or of some of us, or the opposition of Selective Service or public opinion becomes an obstacle to service now, then we must prepare now for tomorrow.

In spite of the work not fulfilling the hopes of any true Christian Pacifist, by comparison with what we should or could be doing, we do recognize our duty to integrate ourselves as individuals and to continually improve ourselves spiritually, physically and mentally. We realize that we must refrain from cynicism, that we must be the type of men who would have gone or will go to prison rather than betray that way of life we hold to be true. We must look upon positive action as not only something we would like to do, but also as something which is a duty by virtue of the basic principles to which our whole life is dedicated. If circumstances prevent us from living up to this duty we will stick to our original protest to war whether it be here or anywhere else; for we know that the very core of all positive action is the major premise of a Christian life and the objection to war inherent therein. Everything else is relative to that!

In short, in every situation we must make our lives a plus. Every day has both a negative and a positive side. Our effort must be to make the difference a plus, here or wherever we may be. Life is a matter of directions, plus and minus; let us make sure that we are not in the red despite our predicament.

C. P. S. men need to placate that sense of frustration which grows out of the government's failing to make possible our conceptions of positive service. The C. P. S. man must realize that the U. S. government represents a majority of people who want to prosecute the war. Can we expect it to scratch its head very deeply as it ponders over means in which we may serve mankind in our way? No, these ideas for positive action must come from us. We are the living soul of a potential warless world. We have to do the job, expecting help from no one but the God we follow. Let us make the best of the tools we have and the brother we have to work with, remembering that there is a responsibility to both the now and to the tomorrow and to "the life" and to "the deed," never justifying the present by a possible future but rather a possible future by a healthy, honest and well-directed present.

You who have read remember the wheels going 'round, the days going by, the chopping and digging, the lifting and dropping, the wasting talent and the wasting will, the war wounds to be assuaged, the war wounds of the future to be prevented. In all these things remember your responsibility as well as ours.

There are 30,000 religious societies with 50,000 priests and ministers in the Soviet Union.

C. O'S. IN ENGLAND

"In some respects the position of C. O.'s here is far better than in America. They have a good deal more leeway in regard to their conditions of work and are not just sent off to a C. O. camp as is the way with ours. Their work appears to me to be a bit more vital in that they are dealing more directly with social problems in the hostels for old people and for mothers and children, etc. On the other hand there are a good many complaints forthcoming from people in the field, feeling that they are not doing vital work, or on the other hand a feeling that the Central Friends Office in London is not sufficiently aware of their needs. But I should say that there is no morale problem to compare with that in America. Of course again the whole work does seem to depend upon the spirit in which it is carried out, rather than the particular task accomplished. This is a very brief memorandum on the subject and I hope to send you more information after a little while.

"There is quite an active concern among Friends here about the post-war problems. There are training courses with 1,400 people on post-war work. Of course not nearly all of these people will be able to participate in relief work, but it is indicative of the interest and of the field from which workers can be drawn. Friends are co-operating closely with other organizations in a Consultative Council of Voluntary Societies which includes organizations such as the Red Cross, the National Council of Social Service, Christian Council, Jewish Relief Committee, among others."

EVEN A C. O. HAS AN AX TO GRIND

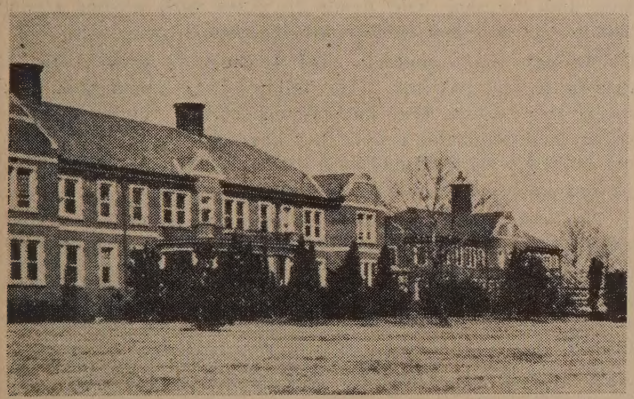
C. P. S. Ministers to the Mentally Ill

By Arthur Stevenson and Michael Marsh

THIS is the story of Civilian Public Service at the Philadelphia State Hospital—formerly Byberry. We want to set down what changes have been made since our arrival seven months ago and the daily jobs to be performed in "A" Building by ten of the twenty-five C. P. S. men who are working at the hospital.

Those who have heard of Byberry know that for many years horrible stories, many of them true, have been told about the institution. The depression forced Philadelphia city officials to cut appropriations for the hospital to a minimum. Degrading and frightful conditions resulted. Finally, in 1938, the state investigated the city's management of the hospital, and it was subsequently decided that the State Department of Welfare should assume the heavy responsibility of operating the hospital.

State authorities grappled with the terrific problem of banishing existing unbearable conditions. The hospital staff was improved in quality and number; physical improvements were made; and, most important, a very large appropriation was obtained to overhaul the hospital completely and to construct three large new buildings. For proper handling of mental patients, ward buildings must be built to facilitate psychiatric techniques. The present wards were not so built; and, until the new ones are completed, this presents a constant obstacle.



A VIEW AT BYBERRY

The present shortage of manpower and construction materials and the rising cost of food and other necessities have changed forward progress to a desperate effort to prevent too great a regression in the care of the 6,100 patients. The manpower situation is now worst of all. There is at present on duty one doctor for every 300 patients, one nurse for every 300, and one attendant for every 100. Conditions on the women's side are the most stringent. In one two-story ward building, housing 243 patients, there has not been more than one woman attendant on duty at any one time. A ward of over 250 semi-violent patients has two attendants on the first shift, one on the second, and two on the third.

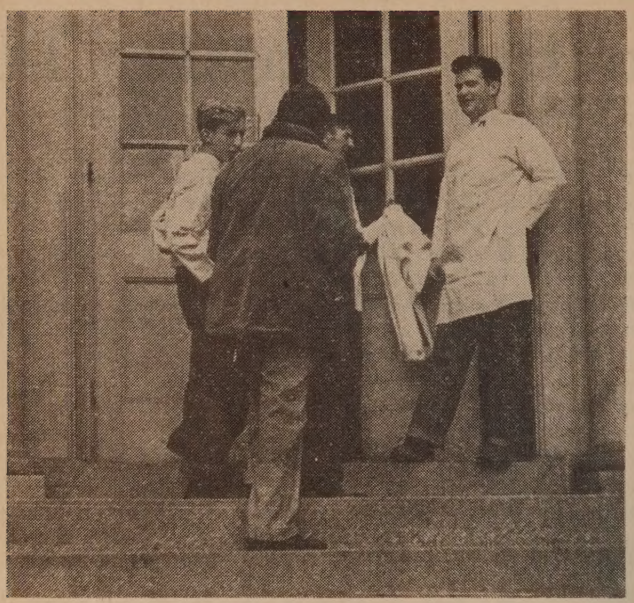
With existing crowded conditions, the hospital felt it best to segregate into the "A" Building most of the incontinent patients, especially those who can move about, to prevent their affecting the better type patients. (Incontinents are patients who do not control their bodily functions.) Of the 350 patients in "A" Building, about 250 are classed as this type. One result is to make the building a soiled place, (as mentally ill patients often regress to childhood lack of control.) Beds are soiled night after night; the day room floor is soiled; and, despite constant efforts and improvements, a certain aroma lingers in the atmosphere. One should realize, however, that the revolting situations do not arise at the same time or continuously. It should be emphasized here, in fairness to the authorities of this and most mental hospitals, that "A" Building is an unusual exception to the average mental hospital ward.

Late last fall the authorities of the hospital were pleased to learn that some of the C. P. S. men were interested in trying to face and solve the problems of "A" Building. At that time changes were being instituted to effect improved attention for the incontinents. As a part of the Administration's concerted effort to provide "A" Building with more adequate staff, ten C. P. S. men were installed as attendants to work with four regular hospital employees.

Many desired changes cannot be realized until after the war, due to shortages of manpower and material. The advances now taking place crystallize slowly, but in the last few months much has been accomplished. All the regular hospital employees connected with the building—the doctor, the supervisor of the division, the nurse, and the charge attendants on the day shift—are greatly concerned for the improvement of conditions. We have been able to work well with our superiors throughout the hospital. If we do a good job, we find ourselves accepted by regular employees. On occasion the doctor has put in longer hours than the attendants, and his drive has been responsible for much of the progress in cleaning up. To the supervisor goes most credit for getting in large new supplies of clothing and linens. Now all the patients have some clothing; before many of them were naked. Our charge attendant is a most unusual man, and his approach in the care of the patients has served as a constant example of how they should be treated. The building's greatest debt, however, is to the forty worker-patients who do most of the actual drudgery. They are better adjusted than the others and, being kept busy, may be helped to a cure. Their only material gain is tobacco and, occasionally, candy.

Last fall the "A" Building patients were being shoved through the foodline in about twenty minutes—five minutes per patient per meal. Due to the C. P. S. men, the strained tension of the hurried meals has been replaced with a calmer, more relaxed atmosphere. The general meal time now takes over an hour. Instead of being roughly shoved out as soon as their place is needed, the patients now finish their meals in peace, and those who linger are asked to leave or are helped to their feet and started on their way. After the first month of the new feeding program, we learned that nearly all of the patients showed a weight increase—one gained ten pounds—and the moral of our C. P. S. unit rose. Days would go by when it was hard to see the light ahead. To know that the extra effort demanded by the tedious handling of the feeding produced the desired results brought the hope that an opening wedge had been driven.

Body vermin have not been too prevalent, but some types have been abundant, and all the patients have been shaved and doused with an anti-vermin solution. C.P.S. men are now experienced barbers, and they keep in trim by helping to shave the patients' beards. Periodically, the patients must be checked, to be sure that the vermin do not get reintrenched.



WELCOMING A NEWCOMER

One of the major recent changes has been putting to bed all patients with leg ulcers. The day room provides the best place to locate ulcer cases, as well as weak patients, patients who have a black eye, a bloody nose, or other irregularity that should be reported to the chargeman. We now have eighty-seven bed patients. During the day a crew of worker-patients changes bed linen, mops floors, washes and feeds the patients. But the attendant must check closely, for ulcers develop when the patients lie for long in foul wet bedding. He must also see to the comfort of the weaker patients; and, when one such dies on the ward, there comes the job of packing for the morgue.

The present aroma is much better than the unbearable stench of five months ago. Paint which serves both as a deodorant and a building beautifier is being applied to the walls of the building. The C.P.S. men have spent many long hours atop a twenty-foot scaffolding removing dirt from the ceiling. A near tragedy occurred the day a patient who was formerly a boxer joined the fellows on the cleaning crew. He had to be dissuaded from making an involuntary sparring mate of one of the squad. The C.P.S. attendants also supervise the removal of filth from the floor and the walls of the day room, though worker-patients actually do the major part of the job.

Another innovation is the counting of incoming and outgoing laundry, for patients unravel sweaters, tear underwear into ribbons, and rip trousers, shirts, blankets and sheets into pieces. Laundry is counted to keep track of this daily destruction. Since ten tons of laundry leave "A" Building every week, this job takes one attendant's full time.

When the patients finish breakfast, they are dressed, but some patients are sure the attendants fail to realize how many clothes they need. They undress other patients and put clothes on themselves, sometimes two or three or even five layers; one patient was found to have as many as fifteen layers of clothing. This means the attendant has to undress the rogue and redistribute the clothes, much against the patient's desires.

Evening and night shift duties include supervising the evening meal; getting the patients undressed, the dirtiest ones bathed, and all of them to bed; counting all the patients; counting all the dirty laundry on each of the two shifts; and getting all the patients up in the morning. Often one or more patients will become restless during the night.

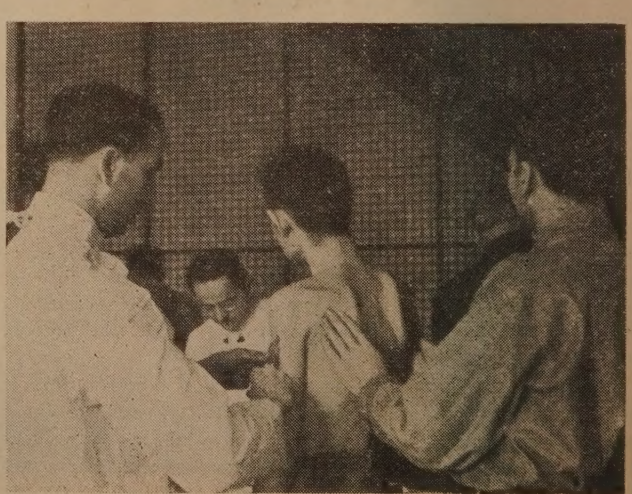
During these last months we have had old, erroneous conceptions of mental hospitals allayed. Through numerous conversations, we have discovered that our former misunderstandings were not unique. Sheer ignorance by the public of problems involved in administering these hospitals has heightened the abhorrence prevalent towards mental hospitals. Only with the aid of an enlightened public can state hospital authorities reach high standards of psychiatric treatment. Larger staffs and more adequate facilities must be assured through the state legislatures. If the public desires that the highest type of psychiatry be employed in their mental hospitals, then eyebrows must not be lifted each time state hospital appropriations are mentioned.

A thorough understanding of the patients' temperments and idiosyncrasies is necessary before an intelligent psychiatric approach can be taken to their care. It takes months to learn the cycles of the various patients. For weeks a patient may be docile, and then suddenly become very aggressive. The attendant must keep these moods in mind so that he will know the best procedure to follow in handling him.

Trying to comprehend the natures of the patients is an interesting and challenging aspect of the work, and never-ending. Building "A" could not be mentioned without disclosing that all the post-war problems are being solved there. Letters to Hitler, Mussolini, Premier Tojo, Churchill and President Roosevelt are sent by one learned patient, ordering how the war shall progress. Several weeks ago in clinic the doctor asked a woman patient when she was born. She seriously replied, "Really, doctor, I don't know; I was too young then to remember such things"..Our hat fashion expert provides many peals of laughter. His favorite hat design is a tennis shoe placed upside down on his head, covering his ears, and the shoe held firmly in place with a shoe string that he ties in a bow underneath his chin. . . .

Through daily contacts real friendships grow between attendants and patients. The fellows have commented that among the patients they have found some of the most trustworthy and admirable people they have ever known. Patients who willingly work all day long without complaining or asking for recompense, demand the respect of any man.

The hours of duty spent in "A" Building contain humorous moments and appealing moments besides the times of drudgery. What lifts us up and keeps us going is chiefly the knowledge of the building's horrible past and a feeling that it is largely our presence which prevents return to those conditions in the future. Many of us feel that we are in an advance post on the firing line of human need, especially since so much remains to be done.



A VACCINATION SCENE

Civilian Public Service Information

I. Population, as of March 11, 1943.

Total number of men in the C.P.S. program	6026	
Total number of men in Friends C.P.S.	1629	
Total number of Friends in Friends C.P.S.	419	
Total number of men on detached service and in hospital units from all C.P.S. camps	734	(12.1%)
Total number of men on detached service and in hospital units from Friends' camps	303	(18%)
Number of all C.P.S. camps	43	
Number of all special service units	35	

II. Financial Support.

Total contributions during 1942 towards the whole C.P.S. program	
from Friends	$216,147.14
from Mennonites approximately	500,000.00
from Brethren approximately	342,000.00
from all others approximately	245,000.00
TOTAL approximately	$1,300,000.00
Total cost of operating Friends C.P.S. for the year 1942	$356,642.90
Estimated operating costs of Friends C.P.S. in 1943	$570,000.00

The budget of $570,000 assumes that 2500 men from all of C.P.S. will be on special service (maintenance projects) by the end of 1943, 750 of these from Friends' camps. This represents a saving to Friends' C.P.S. of about $160,000 over what the program would cost in 1943 if these men were not on detached service. It seems likely that this number of men on detached service will be realized.

III. Location of Friends Civilian Public Service Camps.

No. 12, Cooperstown, N. Y., Roger Drury, Director, Forest Service.

No. 14, Merom, Indiana, Thomas Potts, Director, Soil Conservation Service.

No. 19, Marion, N. C., Raymond Binford, Director, National Park Service.

No. 23, Coshocton, Ohio, Edward Peacock, Director, Soil Conservation Service.

No. 32, West Campton, N. H., Donald Stevenson, Director, Forest Service.

No. 37, Coleville, California, John S. Wyse, Director, Forest Service.

No. 46, Big Flats, N. Y., Winslow Osborne, Director, Soil Conservation Service.

No. 52, Powellsville, Md., J. Russell Freeman, Director, Soil Conservation Service.

No. 53, Gorham, N. H., James P. Mullin, Director, Forest Service.

No. 59, Elkton, Oregon, Louis W. Schneider, Director, General Land Office.

No. 76, Glendora, California, Oscar O. Marshburn, Director, Forest Service.

No. 89, Oakland, Maryland, John Ferguson, Director, Forest Service.

No. 34, Bowie, Md., Murvel Garner, Director, U. S. Department of Agriculture Research Center (in cooperation with Brethren Service Committee and Mennonite Central Committee.)

THE C. P. S. COMMITTEE IN SESSION

IV. Special Service Being Done by Friends Civilian Public Service, as of March 8, 1943.

1. *Health Service*

Hospitals:

Alexian Brothers, Chicago, Ill. (general)	8*
Eastern State, Williamsburg, Va. (mental)	25
Philadelphia State, Phila., Pa. (mental)	25
Presbyterian, New York City (general)	25
Duke University, Durham and Asheville, N. C. (general and mental)	16*
Cleveland State, Cleveland, Ohio (mental)	30
Hawthornden State, Macedonia, Ohio (mental)	1*
Eastern State, Medical Lake, Washington (mental)	25
Connecticut State, Middletown, Conn. (mental)	20
Warren State, Warren, Pa. (mental)	18
New Hampshire State, Concord, N. H. (mental)	20
Brattleboro Retreat, Brattleboro, Vermont (mental)	23
	236

Medical Experiments:

Relationship between altitude and nutrition Welfare Island, New York City	10**
Relationship between altitude and nutrition University of Chicago, Chicago, Illinois	1*
Effect of salt water in human system General Hospital, Boston, Mass.	6
Relationship between altitude and metabolism Peter Bent Brigham Hospital, Boston, Mass.	4
	21

Rural Health:

Hookworm control at Crestview, Florida	1*
Health Clinic in Puerto Rico	1*
	2

2. *Farming* (dairy farms in Connecticut) 5

5

3. *Social Work*

Japanese Internment Centers	2
Cheltenham School for Juvenile Delinquents	14
Work with Carson City Indian School	7
	23

4. *Individual Assignments*

National Planning Association, Washington, D. C.	1
Research in Zoology at Swarthmore, Pa.	1
Chemistry Assistant at Massachusetts General Hospital	1
A. F. S. C., Honolulu, Hawaii	1
A. F. S. C., Philadelphia, Pa.	5
N. S. B. R. O., Washington, D. C.	3
Forest Service at Laurel, Md.	1
Forest Service, Columbus, Ohio	2
Forest Service, Philadelphia, Pa.	1
	16

TOTAL 303

In addition to the above there have been many special service projects being carried on by men in camp. These include every variety of work in nearby communities, medical experiments conducted in the camp on louse control and nutrition, making toys for children in the Japanese internment centers, part time work in nearby hospitals, blood donation, organization of mobile disaster units, independently and in connection with Red Cross, and organization of decontamination units in connection with the Office of Civilian Defense. Beginning April 15th a unit of 60 will be in training as smoke-jumpers, fire fighting men who are ferried to fires by plane and land by parachute.

*Number of men from Friends C.P.S. participating in project administered by another religious agency.
**New unit to be selected April 1st.

A Ministry of Reconciliation

By Robert Hegler

IN war-time, as in peace-time, a pacifist has an obligation to carry on a ministry of reconciliation. There is an opportunity for this kind of service in a hospital for the mentally ill. In a sense the inmates of Eastern State Hospital are war-victims. The demands of conscription have greatly reduced the personnel of the hospital, and in turn, the patients have been deprived of much needed attention.

Even with the addition of the first group of attendants from Buck Creek, it is a difficult job to keep the inmates clothed, clean and well-fed. That's about all the attendants have time for. And indeed it seems that that's about all the hospital is accomplishing. Therapy is sadly lacking. For the great majority of the 1800 inmates it is non-existent. Some 600 patients work in the wards, laundry, kitchen, and other departments during the day. This is known as industrial therapy.

Recreational facilities are meager. At Dunbar Farms, the newer section of the hospital where five of us are working, we play softball with eight or ten of the male patients for an hour each afternoon. This was started after we arrived and persuaded the hospital to purchase baseball equipment. Other recreational pastimes at Dunbar consist mainly of playing card games with a badly-worn deck of cards.

Religious services are held on the hospital grounds in Williamsburg twice a week; as yet there are none of any kind at Dunbar. Square dancing is provided once a week for patients from both Dunbar and Williamsburg. The hospital library is quantitatively and qualitatively inferior.

It is readily apparent that an entirely inadequate attempt is being made to restore the mental health of the patients.

This deplorable state of affairs is not an argument against working in mental hospitals. On the contrary, it is an added inducement to be of service where the need is obviously greater.

One of the greatest needs for these people, many of whom are familiar with bodily violence at the hands of attendants, is to be treated with sympathy and kindness to be respected as personalities and as children of God. Pacifists should be able to do this. The responsiveness of many of the patients to such treatment has been one of the gratifying features of our work.

Living and working with these people who are "here because we're not all there," is a challenging and interesting experience. My opinion is that it is work of national and Christian importance.

So far at least 700 C. O.s in New Zealand have been sent to prison or to detention camps.

C. P. S. Camps Should Continue

SINCE the inception of Civilian Public Service most of the articulate criticism has come from those men who have refused to enter the "labor" camps or who, having tried them, are disillusioned with the setup. The lack of expression from men who see value in the camps may create the impression that they stay in camp only because they lack the backbone to oppose the present system and take the consequences. It seems to us that most of the men in the camps do see great value in C. P. S. Denny Wilcher in his article in the *Christian Century* of December 16, speaking of the position of the peace churches in relation to C. P. S. states, " . . . the evidence is that Christian churches are at present engaged in an enterprise wherein the voice of the secular state and not the voice of God is the dominating factor." It is our purpose here to affirm our belief that the peace churches have been dominated primarily not by the voice of the secular state, but by the voice of God in administering the Civilian Public Service camps. We speak as conscripts in the camps who, without participating in the administration, are at all times critical of the policy and operation of C. P. S.

The peace churches, it is certain, opposed conscription and still oppose it. However, when the government imposes conscription these churches feel it their duty to share the effects of it with their young men. They believe that the spirit of Christianity they envision, while preventing them from *imposing* compulsion, requires that they work under it where it demands that they do constructive work; they believe that work undertaken in that spirit is redemptive in its effect upon society. Far from feeling complete freedom from the rest of the country's war guilt, they realize that they, because of their weakness and imperfection, share the responsibility for war and for conscription. They know the problems concerning the war are not something belonging exclusively to the state but are by nurture "their babies" also.

In the working relationship between peace churches and state, involving the Civilian Public Service program, we deny that the churches are making their will in any respect *subject* to the dictates of the secular state. On the contrary, it would seem the insistence of the churches on their obligation to do constructive work of wide social benefit only, is a token of their growing conception of the Kingdom of God on earth as a Kingdom that shall be manifest in all the acts of life (not in vague, philosophic doctrines.) To use the phrase "separation of church and state" as a catch-phrase is deceptive. For it is from the *error* of the state and the human beings it represents that the church desires to be separate, not from the state or human beings themselves. In brief, it is from a share in imposing the state's compulsions that the church wishes to be separate. Where the state allows the right of the churches to bear their share of conscription by administering and performing work of constructive nature, it acknowledges the right of the church to engage in concrete action that builds a foundation for peaceful civilization.

In administering the C. P. S. camps the peace churches and other peace groups are directing their efforts to maintaining those men who choose this work as an alternate to prison or to military service. We do not believe that the churches have betrayed us or their ideals, nor committed themselves to the task of either keeping the men in camp involuntarily or of forcing them to work. Where they have, in any instance, either forced the men to remain in the camps against their wills or forced them to work, they have violated their obligation to God and men. We think such action is neither implicit in the conditions under which the peace churches undertake the work, nor is it necessary that the administrators appointed by the churches use such tactics.

The church service committees have no responsibility to protect us from the consequences of our actions. We realized when we entered C. P. S. as conscripts that we were just that. We know that in reality the state can do what it will with our physical bodies regardless of the wishes of the Service Committees. The churches are not, as we see it, the benevolent protectors of conscientious objectors against the compulsions of the state but rather are co-workers with us in the constructive work we do, as well as ministers to our physical, mental and spiritual needs.

On several occasions the churches have been willing to throw over the whole C. P. S. program (as far as their administrative part was concerned) rather than to comply with orders which were contrary to the consciences of the men in camp. This indicates to us that they are not subject to the state. In their dealings with government officials, we have reason to believe, they have used the Christian principles of conciliation to a high degree. From the reports, it seems their policy has been one of overcoming evil with good rather than resisting evil tooth and nail. We approve of that policy. It seems to us that such success as the churches have had in dealing with Selective Service in accordance with conciliatory methods is one of the greatest contemporary proofs of the validity of these principles as practical ways of dealing with everyday problems.

Is the cost justified? History tells us that decadent civilizations amid the press of their conflicts invariably neglect their responsibilities toward the soil. We are convinced it is the radical, religious social concept that constantly strives to remind decadent civilizations of the necessity of taking the eternal perspective into view. This always-neglected religious concept urges mankind to cling to the basic relationship to the soil and "sweat of the brow" by which both spiritual and physical life are sustained. What more significant work can the peace churches undertake than the maintaining of those fundamental activities while the rest of the country forgets them?

We agree that money which now is spent on C. P. S. could very well be put to use on other pacifist fronts such as reconstruction, but deny that money spent in supporting C. P. S. is, by comparison, wasted. By supporting this effort, the church has retained its opportunity to awaken and train young men in a significant, basicly constructive way of life. The pacifist churches realize, we think, that to cure the great disease of society is as necessary as to administer the temporary aid of charity. In that light, who can say that the establishment of small groups of men who discipline their bodies to hard, disagreeable labor, and their minds and spirits to a comprehension of intentional pacific ways of life is insignificant? We pacifists are so prone to believe that we must elevate humanity from the mire that we forget we are part of that humanity that is in the mire. Until we elevate ourselves we will have little success in elevating others.

Many men in camp wish to reduce further their standard of living to a point where it will not be luxurious when compared to the majority of people in the world today. The fact that we were trained by a society that glorified such luxurious standards may explain why we are now accustomed to it, but does not justify our continuing in accepting it.

Concerning the projects of soil conservation, rural rehabilitation, and

forest conservation, we feel that in the Christian spirit it is our desire not to fix the blame for the conditions that make this work necessary, but rather to pitch into the effort to alleviate the conditions where ever we are able. We join with the Peace Churches and the other men in the camps who desire to see the C. P. S. camps concentrate on the more significant projects. Probably such camp projects as that of park improvements are not as significant as the projects in which the majority are engaged.

To the proposal that perhaps government operated camps would allow conscientious objectors to make evident their good faith, we agree that perhaps they might for a time. But what reason is there to think that a government committed to all-out war effort would tend to grant the conscientious objectors' decisions as to what they can, and cannot do, as valid when the Peace Churches, with no commitment to the war effort, should no longer confer repeatedly with the S. S. S. in the conscientious objectors' interest. However, surely the churches should be forthright in acknowledging to the government that a few men in the camps would prefer to be in a government operated camp, and that others have chosen prison rather than C. P. S. camps under the maintenance of the Peace Churches. Even though the government after receiving this information should attempt to set up government camps and in so doing jeopardize the entire present system, we should not be swayed in our effort to be fair to all conscientious objectors.

The Peace Churches cannot be said to have administered the program faultlessly. They have, no doubt, suffered their disillusionments in themselves and in us. But if intent and effect are to be judged, by and large, the program is one which history will show to have stood almost alone in being useful and constructive in a time when the nation was, except for a few, wholly devoted to destruction.

RICHARD BROWN.
CHARLES LUDWIG.
DAVID SALSTROM.

Assignees at Camp 56, Waldport, Oreg.

Dear Fellow Conscientious Objectors

By Levi T. Pennington

I HAVE been much disturbed, grieved, hurt—and I think it is not too much to say that I have suffered with you—over certain words that have come recently from some of the Civilian Public Service Camps, such words as "frustration," "futility," "low morale," etc.

I have not earned the right to give you any word that would even suggest an ex cathedra dictum. Perhaps I have not earned the right even to address any word to you. If I have such a right, it is only because of my deep appreciation of what you are doing and my sincere desire to help you if I can.

I would not seek to minimize the difficulties and discouragements of your present situation. A blind man can see something of how hard it must be to be removed as you are, from the lives you would prefer to be living—the lives you ought to have the opportunity to live—and in the Camps to face what seem to be unnecessary deprivations, to be limited to work of so much less significance than the work you would choose to do if you could, to have education programs broken up by work projects in ways that seem avoidable, to face criticism from without and doubt and discouragement and disruptive forces from members of your own camp, to look forward, after long months, with no certainty of any great improvement in the nature of your tasks or the quality of service you can render to God and men, however eager you are to serve both—all these can be realized in part by those of us who are on the outside, though their full force can be felt only by you who are in these camps, and have been there for a long time.

And perhaps you have thought of everything which we on the outside think about by way of encouragement, but may I mention some of the things which I wish might encourage you?

First, I am glad that you and I are citizens of the United States of America rather than of some countries we could name. There your choice would have been narrowly restricted. You could have become a soldier, hating war and especially participation in *this* war and on the side of the enemies of America; or you could have faced a firing squad; or possibly you would be today in a detention camp which would make the Civilian Public Service Camp look like heaven. Here you had a wider and a happier choice. You could enter combatant military service; you could enter non-combatant military service; you could enter "service of national importance under civilian direction;" or you could take the position of the absolutist and go to prison. Indeed, so far as I know, all those alternatives are still yours. In my judgment you have selected the right one.

It is not, at its best, just what many of you would have selected if you could have had your choice. But I am sure you realize that none of us are able to choose just what would be best so far as we can see. I have a friend who recently faced a choice. He had a cancer—the responsibility for it rested on him or God or the devil or his parents or heredity or nature or providence or fate or environment or law or accident or something or somebody. At any rate, he faced a choice between a painful and expensive operation, or a painful, lingering, terrible death. Neither choice was what he would have desired. He took the better one of the two.

Well, you have chosen the Civilian Public Service Camp; and the Camp, like other institutions and enterprises which are under the direction of poor human beings, is not all that it ought to be; and the difficulties and discouragements have led to a sense of "frustration," "futility," and "low morale," all of which is far more regrettable than it is surprising.

That your work is not futile is a thing which I tried to tell some of you with the deep conviction that I feel on the subject. There are many other things which you might be doing; but if you could have your choice of all the altruistic tasks you could desire, I doubt if you could be doing a more important thing than this one which your very presence in the camp is doing—you are bearing testimony for yourselves and for me and for many thousands of others who do not have your opportunity, that conscience is above convenience and convention, that "We ought to obey God rather than men," and that there is a better way than force and hate and war to settle human differences.

But this, you say, does not change the fact that you are prevented from doing your best work, kept to tasks of insignificance compared with the work you would like to be doing and could do so well. True enough and regrettable enough so far as one can see. But in the days when the Reformation really began to take effect in England, George Fox, the founder of Quakerism, spent years and years in prisons — not in Civilian Public Service Camps, but in filthy, loathsome, vermin-infested, disease-producing, health-wrecking prisons. And John Bunyan spent his years in prison. And in the first Christian century when the whole world waited for the Gospel message and Paul was

the greatest propagator of that saving religion, he had to spend two years in prison at Cæsarea, two years in Rome and nobody knows how much longer in Jerusalem, Corinth, Ephesus, and where not? Were these men crushed by "frustration" or made futile by "low morale?" Read Fox's letters, written from those loathsome prisons. Read Pilgrim's Progress, which has ministered spiritual help to more souls than any religious literature ever written other than the Bible. Read Paul's epistles written from prison, some of the greatest literature ever penned.

Moses spent forty years in the desert, in what might easily have seemed futility to him. Our Lord Jesus Christ, Himself, spent thirty years in what would have seemed, to human eyes, pretty insignificant work, before His brief but world-transforming public ministry.

Perhaps the work you are now doing is more worthwhile than it seems to you. But I agree with you that there are more difficult, more dangerous and more important things that you might be doing, (and this is true of millions of men in the armed service, as certainly as it is true in your case) but I know how earnestly the leaders of the Civilian Public Service movement are trying (with increasing success) to provide much more important work; but the difficulties are great, and these men are not in a position to cut the Gordian knot of red tape which hampers and slows up this work. And this effort is further complicated by the fact that the same folks who are interested in you are interested also in more than a hundred thousand Japanese, most of whom are citizens, loyal to America, who have been deprived of liberty and property without due process of law and are kept, not in Civilian Public Service Camps with the liberties and comforts which are yours, but in "relocation centers," behind barbed wire, with soldiers on guard and all of that.

"The good is often the enemy of the best," and nobody blames you for the "divine discontent" which makes you want to be doing a better and more important service than you are now doing. But, while you are seeking the best, do not lose morale, don't permit yourself to feel frustration, don't let yourselves believe that your lives are futile, for they are not.

Some day the war will end, and you with millions of other Americans will again have a measure of liberty which is denied now to us all. Then there will be five hundred million people in dire need of the help you can give them, in need of food and clothing and shelter and medicines and nursing and of other aid for stricken bodies; in still direr need of love and good-will and the revelation of the Christ spirit through human lives. Till that time, be getting ready by every possible form of preparation, of which the spiritual is the most important. Perhaps the very difficulties and discouragements and disappointments and annoyances of your present situation will minister to that very spiritual preparation.

Does all this seem unsympathetic, unfeeling, hardboiled? It isn't. I have felt your loneliness — and I've been lonely on the deserted road, far from humanity and in the snow storm; and I have been lonely in the heart of New York without a friend or even an acquaintance in reach. I have felt your homesickness — and I have had enough homesickness to kill all of the cat's nine lives. I have felt your longing for work of greater importance than that which you are doing —and I have felt that my own work was futile at some times in my life, when I was, as I afterwards learned, getting done some of the best work I ever did.

There is a statement in an old book with which I wish to close this message. It says, "All things work together for good to them that love the Lord." I believe it. No malice and machinations of your enemies, no bungling and inefficiency of your friends can prevent that. If you keep keenly alive that love for God (and its inevitable concomitant, love for men) all things will work together for good. God has so willed it. No man, (except yourself) can prevent it. May the promise find fulfillment in you all.

C.P.S. ON DAIRY FARM

Twenty-six counties have been selected by the Department of Agriculture and approved by Selective Service. The counties allotted to the A. F. S. C. are as follows: Allegheny, Susquehanna, and York, in Pennsylvania; Sussex, in New Jersey; Montgomery, in Maryland, and King, in Washington. Twenty-five men are assignable to each county. Copies of the contracts which are to be signed by the men who volunteer and are selected are being forwarded under separate cover.

In order to be eligible it is essential that a man be able to milk either by hand or by machine, that he have been in camp more than 90 days, that he reside 100 miles or more from the county in question, that he does not have an application for discharge or reclassification pending, and that he have a good work record while in camp. Men should volunteer with the understanding that ordinarily they will be given consideration for retransfer only to very special projects such as the China Unit or other types of unusual service. It is suggested that in addition to the men who can meet the above qualifications of experience that all others who are desirous of doing dairy farm work under the proposed conditions also submit their names.

It should be noted that:

1. Assignment to farm work is on a strictly voluntary basis.

2. The wages received will be deposited in a special account of the National Service Board. After deduction of the expenses referred to in the contract the balance will be turned over to the Treasury of the United States and there deposited in a special fund, to be so held until the end of the war. No decision has yet been made as to the use of the money so deposited. If no further agreement is reached the fund will, at the end of the war, become a part of the general funds of the United States.

3. It should be further understood that the American Friends Service Committee is not satisfied with this financial arrangement and is making every effort to secure official authorization for using these funds for relief or reconstruction or some other similar activity that will conform to our views and to the views of a majority of the men in the camps. There is some ground for believing that efforts to secure such action may be successful.

Men who volunteer for this farm work should signify the county to which they wish to be assigned, with the understanding that in volunteering they will be considered available for any county on the above list. The exception to this is that men for King County, Washington, will be drawn from the West Coast. This does not necessarily preclude the appointing of men in Western camps to Eastern counties.

The really dangerous driver is the man who has had one or two drinks only, who still thinks he is in possession of his faculties, but whose driving judgment is impaired. On the highways moderate drinking is more dangerous than immoderate, and on this account the authorities, in order to protect the public safety, must reckon with the effects of moderate drinking.—ROBBINS STOECKEL, Commissioner of Motor Vehicles of Connecticut.

It is said that despite all of their own losses and sufferings, despite the burning of many of their churches, and despite the fact that the young men are all at war, the Baptists of Great Britain have raised more than a million dollars for relief in China.

Religious Activities in C.P.S. No. 52 Powellville, Maryland

By the Coordinator of Religious Activities

TO provide a program of religious activities for a C.P.S. camp like ours is exceedingly difficult but tremendously challenging and rewarding. Those interested in developing such a program are confronted with many problems. The 150 men in camp come from twenty different denominations as widely different in their religious outlook and form of worship as the Catholic, Jehovah Witness, Quaker, Pentecostal and Methodist groups, to mention only a few. Several men, while religious pacifists in a broad interpretation of that word, are not associated with any particular denomination. Some are not interested in institutionalized religion and many are members of certain groups by tradition rather than by conviction. The absence of adult religious leadership throws the responsibility on those untrained for such work and inexperienced in carrying the full weight of such activities. The transient character of the camp further complicates the situation.

Despite these difficulties the religious program at C.P.S. No. 52 is a vital part of the camp life, meeting the needs now of a large number of men. A brief daily service patterned after the evangelical order of worship has been started recently to complement the daily meditation group, and a monthly liturgical service with a visiting Episcopal rector in charge has also been inaugurated. These changes in the program provide the largest variety of formal religious opportunities this camp has ever had.

Morning Meditation, Morning Bible Reading, Morning Service

The morning meditation group has averaged about fifteen each day for the last three months, with about twenty-five different men attending at least occasionally. Recently the group has been somewhat smaller, with twelve or thirteen often in attendance. The ministry in prayer and vocal message is good and fairly widely distributed. Reed Smith, Howard Lutz, Russell Freeman, Robert Leach, Jack Hollister, Betty Mellor, Keith Billman and Leonard Kenworthy have participated most frequently. All but one of these is a Friend or member of the Wider Quaker Fellowship. A particularly fruitful special meeting was held recently to consider the ministry in the meditation period. Brief devotional readings at the beginning of this period have been discontinued now for several weeks. Occasionally copies of brief quotations of a devotional nature are placed on the seats before the men enter, or a picture with a religious message is placed in front of the room to help motivate meditation. These are helpful to a few. The new meeting place in the Staff House is farther away from the dining room but quieter and more attractive. This group has not had a corresponding growth in numbers to the increase in the size of the camp. At the same time it has become a cohesive group with a fine spirit of fellowship.

The Bible reading group draws only four or five men who take turns reading parts of the Old and New Testaments alternately, yet it is for them an important part of their daily life in camp. Nick Kaspar (unaffiliated) has continued to feel the responsibility for this group.

Because of the need for a service which would appeal to the large number of men who have not found either of the existing groups completely satisfying to them spiritually, a daily service was started on March 17 in the Recreation Hall. The program consists of a song or two, reading from the Bible or from some devotional literature, and prayer. Different men are to take charge for a week at a time. Al Gray (Methodist) and Lee Hebel (Lutheran) have conducted the services the first two weeks with Harmon McMurtry (Baptist) as pianist.

Wednesday Evening Bible Reading Group

On Wednesday evenings a group of about six men read and discuss the Bible together under the leadership of Harold Butler (Christadelphian) and Nick Kaspar (unaffiliated). This should be a stronger group and probably could be if they desired to make it so by urging people to come more than they do.

Methodist Young Peoples Fellowship

A Young Peoples Fellowship has been organized within the past month by the Powellville Methodist Churches and two C. P. S. campers were asked to serve on its executive committee. Lee Hebel (Lutheran) and Paul Gray (Methodist) were selected. This Fellowship meets weekly and five to twelve campers attend and take an active part in it.

Sunday Services

The Sunday morning meeting for worship after the manner of Friends has been an exceptionally fine period of worship, surpassing in spiritual depth many of the Meetings of the Society of Friends. Attendance ranges from twenty-five to thirty, with over fifty men in attendance at one time or another within this three months' period. The ministry has been exceptionally good and several have participated who speak infrequently in the morning meditation. Among these are Harold Coppock (Friend), Sid Blatt (unaffiliated), Herman Hoveman (Church of the Four Leaf Clover), Sherman Rutter (Methodist), and others.

Simultaneously a small group of men study the International Sunday School lesson together in the Educational Building. For the most part they are the same men who meet on Wednesday evenings and each morning for Bible reading.

During January and February about ten men met before Meeting to read from religious classics for a half hour. Selections were read from Augustine's *Confessions*, *Meister Eckhart*, *The Little Flowers of St. Francis*, St. Francis de Sales *Introduction to a Devout Life*, the book of Galatians and other books. Howard Lutz (Friend) has been responsible for this group. Those who have read recently include Bill Darr (Congregationalist), Dick Barrows (Friend), John Steere (Friend), Lee Hebel (Lutheran), Ed Thatcher (Friend), Keith Billman (Unitarian and Wider Quaker Fellowship), Robert Leach (Friend), and Howard Lutz (Friend).

About twenty men have been attending a series of six lectures on the history of Quakerism, given by Robert Leach, following the Meeting for Worship Sunday morning. The talks have been well done and much appreciated by Friends and non-Friends alike.

Reverend McKee and the members of the Powellville Methodist Churches have been cordial in their invitation to services and an average of eight to ten men have attended their preaching services each Sunday. Nick Cardone (Pentecostal) has been particularly faithful in inviting men to attend these services.

Nearly every Sunday a carload of men drive in to attend the morning or evening services in the Salisbury churches. Particularly popular is the Asbury Methodist Church where Dr. Fox, a very good friend of the C. P. S. men, is pastor.

The song service Sunday evening in camp has continued to attract twenty-five or more men each Sunday and fifty or more on special occasions. Some of these men attend no other service. The gift of ten Friends Hymnals by members of the Providence Meeting in Media, Pennsylvania, and the purchase of ten additional copies by the camp has meant a great deal to the enrichment of this service.

An attempt has been made to have ıe history, beliefs and practices of ifferent denominations presented in an ffort to gain knowledge and develop nderstanding and respect for the re-gious affiliation of various campers. 'hese seem to have proved quite suc-essful. On January 31 Harold Gery poke on the Jehovah Witnesses, on Feb-uary 7 the Gray brothers conducted a Iethodist service and discussed the istory of that denomination and its ttitude towards war. On February 14 ob Leach spoke briefly on the dis-inctive characteristics of Congregation-lism.

The most unusual service occurred on Iarch 21 when Rev. Allen Day of now Hill conducted an Episcopal ervice in the Recreation Hall, which ıad been transformed into a chapel by he construction of a simple altar with red cedar cross and candles and the ight of candles. The Episcopal Bishop t Easton furnished the camp with 100 rayer Books for use in the services of his type which will be held once a ıonth hereafter, either Sunday after-ıoon or evening. A special service was lso held on Ash Wednesday, conducted y campers. Franklin Watkins (United resbyterian), Jack Neher (Lutheran) ınd others have performed an important unction in arranging for these meet-ngs.

At the invitation of the camp and by rrangement through Nick Cardone, ev. McKee and thirty of his congre-ation, attended the song service at . P. S. No. 52 on January 10. Rev. IcKee preached the sermon that eve-ing. On February 21 the camp song ervice was not held so that about 50 ampers could attend the service at he Powellville Methodist Church where ev. McKee was preaching the first ermon in their revival meetings.

RELIGIOUS READING

A small number of books of a de-otional nature remain on display in he library and are read some. Books wned by campers such as Asch's *Nazarene*, Russell's *History of Quaker-sm*, Jones' *Christ of the Indian Road*, atchpool's *Letters of a Prisoner for Conscience Sake* circulate among a good ıany campers.

Several men have copies of E. Stan-ey Jones' *Living Abundantly*, *The Upper Room* or *For God and Country*, ınd read them as a part of their daily evotions. A good many men, some of vhom do not attend any group services, ead their Bibles regularly.

A literature table in the Recreation Iall contains a number of pamphlets ssued by the Commission on World eace of the Methodist Church and eaflets issued by the Friends. Among hese are Forbush's *I Believe*, Steere's *A Quaker Meeting for Worship*, Jones' *What Should a Christian Do?* Palmer's *Victory for Humanity*, and Buck's *Tinder for Tomorrow*.

RELIGION IN ACTION

There has been a noticeable gain in these three months in consideration and understanding in the camp and a more positive approach in the search for answers to the problems which baffle most campers. Many are advancing in spiritual maturity, some of them quite unconsciously and occasionally in contradiction to their remarks along this line. Some have not found those factors which make life meaningful wherever they are or whatever they do. Their unhappiness unfortunately affects others as well as themselves but it helps to test the religious professions of others through their daily practice of understanding and patience. The effectiveness of our religious program cannot be tested except as men speak of its help here or there in their attempts to lead better lives in their day to day experiences or reflect it by changes in their attitudes and actions.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

WHEN EVIL DAYS COME

We are troubled on every side, yet not distressed.—2 COR., 4:8.

* * * *

To say that this is a fearful time is simply another way of saying that it is a needy time, calling, therefore, not alone for anxiety but for practical action. —HARRY EMERSON FOSDICK.

* * * *

One refuge in times of trouble and anxiety is to turn back to the good and simple things which lie at the heart of normal human life. In any society these will be the things that make life worth living. —NEW YORK TIMES.

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We ought to feel a strengthening of the ties of affection for our families and our friends — for they make a charmed circle within which the hearth fire glows and into which neither fear nor hate can penetrate.

—NEW YORK TIMES.

* * * *

We need a positive reaffirmation of what life is and can be. We need a new, bright sense of its glory and significance, and of the preciousness of the least of the human vessels into which it has been poured.

—NEW YORK TIMES.

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Each must face life, feel its raw edges, know its hurts, and learn its meaning. To dodge life is to be defeated before the battle. —JOSEPH FORT NEWTON.

* * * *

So I, from life's tormenting scenes
Turn where the silent chapel lies,
Whose windows burn with vanished dreams,
Whose altar-lights are melodies.

There, watched by pitying cherubim,
In sacred hush, I rest awhile,
Till solemn sounds of harp and hymn
Begin to sweep the haunted aisle;

A hymn that once but breathed complaint,
And breathes but resignation now,
Since God has heard the pleading saint,
And laid His hand upon my brow.

Restored and comforted, I go
To grapple with my tasks again;
Through silent worship taught to know
The blessed peace that follows pain.

—BAYARD TAYLOR.

* * * *

When I would beget content and increase confidence in the power and wisdom and providence of Almighty God, I will walk the meadows by some gliding stream, and there contemplate the lilies that take no care, and those very many other little living creatures that are not only created, but fed by the goodness of the God of Nature, and therefore trust in Him.

—IZAAK WALTON.

* * * *

About what, then, ought we to be solicitous? This alone: that our souls be just, our actions social, our speech absolutely truthful, and our disposition such that we cheerfully accept whatever happens as necessary . . . and as flowing from the same source as do all things. —MARCUS AURELIUS.

* * * *

And this was the strength of those first Christians, that they lived not in one world only, but in two, and found in consequence not tension alone, but power, the vision of a world unshaken and unshakable.

—HARRY EMERSON FOSDICK.

* * * *

O, thou Eternal Spirit, guide us that we may make a world of peace out of the vast resources Thou hast given us for its making. Guard those who labor in hard places, seeking to bring strength and the word of life to the needy; and especially to all those who in humble stations toil with their hands to supply the things that sustain us day by day.

—EDWIN MCNEILL POTEAT.

QUAKERDOM · AT · LARGE

Sadie M. Pickett, who spent the winter at Alba, Mo., assisting in the work of the church there, has returned to her home in Argonia.

Joy Ridderhof, Los Angeles, Calif., a former Friends missionary in Honduras, Central America, now engaged in making religious recordings, consisting of messages and songs, for use on phonographs, plans to make a trip to Chicago to represent the work with a booth at the Moody Institute Missionary Rally the first week of May.

GOLDEN WEDDING ANNIVERSARIES

Lewis and Rachel Kenworthy Taylor, of Russiaville, Indiana, who were married March 18, 1893, observed their golden wedding anniversary at a family dinner Sunday for members of the immediate family and Dora Hall Russell, a foster daughter, and at an open house for friends in the afternoon.

The couple received many gifts and flowers, and during the afternoon an original poem pertaining to the occasion was read by its author, Arthur Hanson. The Taylors also were honored at a supper Thursday night.

Lewis and Rachel Taylor were born and reared in the New London community. All of their married life has been spent in New London except for a few years in Texas and Oklahoma. They have one son, Russell, who resides in that community, and four grandchildren.

* * * *

In honor of their golden wedding anniversary, April 5, 1943, John and Annie Lynn held open house on the afternoon of Sunday, April 4th, Minneapolis, Minnesota.

NEWS OF OUR MEETINGS

The Ladies' Sewing Group of the Clintondale Friends Meeting Clintondale, New York, has been sewing one day each week. A large box of clothing was sent to Edward Ransom at Christmas time. One hundred twenty-nine garments have just been completed and sent to the American Friends Service Committee work room at 20th Street, New York City. Six suitcases of clothing were sent by the Sunday school to the British Refugee children.

The recently organized Junior Choir gives an added contribution to the Sunday morning meeting.

A very impressive World Day of Prayer Service was held in our Meetinghouse led by the Pastor's wife, Sabron Reynolds. The Methodist churches of Clintondale and Modena joined us in this worship.

A group of our young Friends attended a service at the Poughkeepsie Friends Meeting, Sunday evening, April 4th, to hear Thomas E. Jones, guest speaker.

* * * *

Sunday, March 14th, was Suburban Day at Irving Street Meeting in Washington, D. C. Several Friends, not regularly in attendance due to distance and other causes, were present. Our Yearly Meeting Secretary, Jesse A. Stanfield and his wife, Vesta, were with us.

Well filled baskets had been brought and most of those present for Meeting remained to enjoy the noon-day meal, served in the Sunday school room. Since this was the last regular visit of the Stanfields to Washington before leaving the Yearly Meeting to take up work in New Castle, Indiana, the close of the dinner hour was observed as a farewell to them. Lindley D. Clark, on behalf of the Irving Street Friends, expressed our love and appreciation of Jesse and Vesta and our regret at losing them from the Yearly Meeting. Jesse and Vesta responded appropriately and carried the thought of the morning meeting on into these closing moments of the day.

The week thus started was fittingly closed on the 20th by a benefit dinner for the C. P. S. camps, thus assisting in carrying the message of fellowship to the boys in camp. This was sponsored by the young people of the Sunday school. The proceeds amounted to twenty-two dollars and has been forwarded to the Friends Service Committee for that work.

Because of the fuel shortage, which has made it necessary to curtail some of our activities at the church, the work has continued in the homes. The young ladies sewing group has continued its weekly meetings and has been able to send some boxes to the Service Committee. The Women's Missionary Society has held monthly meetings with good attendance. It has reviewed the mission study book and done sewing for local needs. At the last meeting Irene Pickard spoke to the group on some of their experiences in Geneva. The Mount Pleasant W. C. T. U., which has held its meetings in our church for several years has also met at times in the homes of members.

* * * *

On March 7th there was a dedication service at the Friends Meeting in Watseka, Illinois, when fifteen children were dedicated to the Lord. The Junior church attended in a body. There was a short program of music and recitations. The pastor, Maude Carter Smock, preached a children's sermon on the theme "Pin Points," after which the mothers presented the children, in age from a few months to five years, dedicating them to the Master's service. The children were each presented with a dedication card and the mothers with carnations and ferns. The church work in Watseka is progressing nicely under the direction of Maude Carter Smock. The attendance at Bible school and worship periods is good. The members feel encouraged with the increased interest in all branches of the work.

* * * *

Whittier, California, Friends are in the midst of an unusual series of Sunday evening services. The minister, O. Herschel Folger, in cooperation with the two Christian Endeavor cabinets, has selected a group of modern spiritual leaders for study. He gives personal glimpses of their lives and character; and the young people, alternating between the high school and older groups, give something from their writings.

The historic characters included in the series are modern mystics, famous Friends, social servants, personal prophets, model missionaries, etc. The young people's discussions which follow in their own meetings are also connected with each evening's theme.

Whittier Friends recently participated in a union meeting addressed by E. Stanley Jones which was said to be the largest religious gathering in the history of Whittier. Twenty-seven hundred people assembled for the address and to worship together.

The local mid-year conference was confined to three meetings, addressed by W. O. Trueblood, former pastor, Harley M. Moore, superintendent, and Kenneth Holst, former assistant.

Among recent visiting speakers have been Dan Wilson, A.F.S.C. secretary; Elizabeth Page, author of "The Tree of Liberty," and Edna and Rachel Chilson, from the African mission field.

QUARTERLY MEETING NEWS

Kokomo Quarterly Meeting on Ministry and Oversight met with Union Street Friends in Kokomo, Indiana, March 19th. Rev. Robinson, an evangelist from Ohio, holding special meetings at Courtland Avenue, and John R. Walter of New London, Indiana, Meeting were

visiting ministers. After the business session, Roscoe Smith, Quarterly Meeting Chairman of Peace, presented John R. Walter, Yearly Meeting Peace Chairman, who informed us of the progress of the C. P. S. work. Following this a forum, similar to the "Information, Please" radio program, was carried on by two members of Union Street meeting, Mrs. Hendricks and Mrs. Neal, together with the pastor, Murray Johnson, and a visiting minister of a sister church. Roscoe Smith asked the questions which were most interestingly answered and discussed by the four. The program was well received.

On Saturday the Quarterly Meeting at large opened its sessions. Frederick Carter, Yearly Meeting Superintendent, spoke on Stewardship.

After the business hour in the afternoon, another short talk and discussion on Peace, C. P. S. and Peace bonds was led by the Yearly Meeting Peace Chairman. Following this, Clyde Jolliff of Shiloh Meeting, Quarterly Meeting Chairman of Religious Education, introduced Mary Bolton, who spoke on the value of the Sunday school.

Quarterly Meeting closed to meet with Hemlock Friends, June 18-19. The topic announced for discussion Friday morning is "The Duty of the Elders and Overseers in 1943." Friday afternoon will be in charge of the Prohibition Department. Saturday afternoon the Missionary Department will be in charge.

* * * *

The January session of Blue River Quarterly Meeting had been laid down for a number of years. This year, however, it was held January 23rd at Blue River Friends Meeting near Salem, Indiana, where John and Thelma Baxter are the pastors.

The opening session at ten o'clock with Stacy Wesner, Quarterly Meeting Superintendent in charge, was the meeting on Ministry and Oversight. After a devotional period, a helpful discussion on the topic "The Duties of Elders" was led by Elizabeth M. Reagan of Newberry and Lick Creek Meetings. After a short business session Alpheus Rees, of Paoli, gave the Quarterly Meeting sermon. Special song by Ethel and Stacy Wesner.

At noon a lunch was served in the Sunday school room of the church. At 2:00 o'clock the business session convened with Helen Cadle acting as Clerk in the absence of Fred Winslow. About sixty-five were in attendance and all felt it had been very worth while. The weather was like spring.

On April 24th, Quarterly Meeting is to be held at Newberry with Frederic Carter in charge. Quarterly Meeting will be for but one day because of war rationing. However, Frederic Carter will visit all our Meetings during the week.

MARRIAGE

COX-ASHE—Lucille Ashe to Leo R. Cox, on March 27, 1943, at Friends Church, Los Angeles, California, with M. T. Mendenhall officiating.

JEFFERIES - CARRINGTON — Mariellen Carrington to Edwin Jefferies, on March 19th, in parlors of Lafayette Avenue Meeting House, Brooklyn, New York, with Robert M. Jones officiating.

BIRTHS

CALLISTER—To Kenneth and Virginia Callister, Brooklyn, New York, March 14, 1943, a son, Jeffrey Cartland Callister. The Callisters are members of the Lafayette Avenue Meeting.

GEORGE — To Willard and Mary George, January 27, 1943, a daughter, Elma Theresa, at DeFuniak Springs, Florida.

MENDENHALL—To Russell and Lela Mendenhall of Bloomingdale, Indiana, a son, William Russell, March 24, 1943.

TAYLOR — To Mr. and Mrs. Edwin Taylor of Danbury, North Carolina, a daughter, Mary Moon, March 18, 1943.

WOOD—To Lowell and Irene Wood, a son, John Franklin, at Minneapolis, Minnesota, April 1, 1943.

DEATHS

CHARLES — Mary Elma Charles of Fountain City, Indiana, on March 24, 1943. She was the daughter of Wilson and Caroline Hockett Charles. For a number of years she was a teacher, spending one year in a school for colored youth in Winston-Salem, North Carolina. In addition to activities in her home Meeting, she was active in the work of the W. C. T. U., and was for twenty-seven years a member of the Temperance and Public Morals Committee of Indiana Yearly Meeting. Funeral services were conducted in her home Meeting House, Fountain City, by Russell Burkett, a former pastor. Interment at Fountain City.

COMSTOCK — Sarah W. Comstock, widow of Onslow W. Comstock, died on December 21, 1942, at the age of seventy-six, while on a visit at the home of her daughter of Los Angeles, California. She was a loyal and devoted member of her Meeting, Cambridge, Massachusetts.

COOK—Annie M. Cook, wife of Abraham S. Cook, died suddenly on the morning of March 23, 1943 at New Bedford, Massachusetts, in her seventy-second year. She was an elder and devoted member of Westport Monthly Meeting, but for many years her attendance and active work had been at Smith's Neck Meeting in Dartmouth Monthly Meeting, where she had served as Superintendent of the Sunday school and President of the Ladies Aid for a long time. She was a member of the Permanent Board of New England Yearly Meeting. She leaves her husband and one son, Edward A. of Corning, New York. Her funeral at Central Village, Massachusetts, was conducted by Arthur O. Dewey, her Smith's Neck pastor.

DIXON — Mary Ann Dixon, at her home in Elkin, North Carolina, February 26, 1943, at the age of eighty-three. She was the wife of Zeno H. Dixon and a sister of Joseph M. Dixon, a former congressman from Montana. She was a member of Harmony Grove Friends Meeting in Yadkinville. She is survived by her husband and three daughters, Alice and Blanche Dixon, of Elkin, and Mrs. R. L. Bostain of Wilmington, N. C. Funeral services were held in the Baptist Church, under direction of Samuel Haworth, assisted by ministers of local churches. Interment was in the Hollywood Cemetery.

HUBBARD — Laura Hubbard, aged 70 years, at her home in Brooklyn, New York, on March 14, 1943, after a long illness. She was a member of Lafayette Avenue Meeting. Interment in Friends Cemetery, Brooklyn, after a Friends worship funeral service.

MILHOUS — At Whittier, California, March 17, 1943, Cora Green Milhous, aged seventy-one years. She and her husband, Griffith, had been active in the Plainfield, Indiana, Meeting until twenty-five years ago when they moved to California. She had been an enthusiastic worker in the Missionary Society, in the W. C. T. U., registrar of the Bible School for twelve years, and secretary of the Women's Class. Services were conducted by her minister, O. Herschel Folger.

PERRY — At Whittier, California, March 1, 1943, Esek H. Perry, aged fifty-seven years. The son of a former pastor, Mahlon Perry, Esek Perry had been an Overseer, Clerk of the Monthly Meeting, teacher of the B. T. A. Class for twenty-two years, member of the Whittier College Board of Trustees, and active in many organizations in the community. His passing in the prime of life was a great loss to the Whittier meeting and city. Services were conducted by O. Herschel Folger and W. O. Mendenhall.

WELCH—Luella A. Welch, a member of Friends Memorial Church, Seattle, Washington, died at the home of her daughter, Esther Elliott in Yakima, Washington, January 19, 1943, aged eighty-six years. She is survived by six children: Florence Pickrell, of Norwalk, California; Levi Welch, Vaughn, Washington; Alma Cox, Norwalk, California; Alice Dyer, Austin, Texas; Esther Elliott, Yakima, Washington, and Henrietta Darling, of Seattle, Washington. Funeral services were held in Seattle from the Forkner Funeral Parlors; D. Reeves Shinn, minister.

PRIZES OFFERED

"Scimitar and Song" magazine of Jonesboro, North Carolina, desires Peace Poems for a "Peace Poetry Anthology." Substantial prizes will be awarded—deadline, May 15th.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Crosstown Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. RIley 5224, Office Telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santimier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting House, 221 East 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

St. Petersburg, Florida, Friends Meeting. First Day, 11 a.m.; 130 Nineteenth Ave., S.E.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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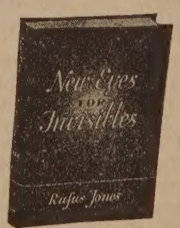

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